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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, MAY 16, 1901. NUMBER 11

THE CONGRESS OF RELIGION, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Adopted at the Sixth Session of the Congress of Religion, Boston, April 27, 1900.

CONTENTS.

PAGE.

NOTES 163
The Buffalo Congress, A Meeting of Reconciliation 164
The "Tent Evangelist" at Buffalo.. 165

GOOD POETRY—
Helen Fiske Jackson 166
May 166
Spinning 166

THE PULPIT—
What is "Preaching the Gospel" —JENKIN LLOYD JONES..... 167
Social Critic 170

THE STUDY TABLE—
The Pilgrim 172
The Influence of Christ in Modern Life 172
German Life in Town and Country—C. S. K..... 172

THE HOME—
Helps to High Living..... 173
The American Boy 173

THE FIELD—
In May—HATTIE TYNG GRISWOLD. 173
Foreign Notes—M. E. H..... 173
Chicago 174
A Colorado Experiment 174
Prof. Frederick Starr's Lectures. 174
Books Received 174

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SEVENTH GENERAL SESSION

—OF THE—

CONGRESS OF RELIGION

TO BE HELD IN BUFFALO, JUNE 26—30, 1901.

The program is well under way. Sufficient assurances have already been received to warrant the expectation of a program worthy the occasion. It will be the aim to offer an exhibit of the intangible achievements of this day and continent in the realm of morals and religion. The program will be arranged under the general topic of

"PROBLEMS OF RELIGION IN THE NEW CENTURY,"

subdivided as follows:

1. For the Family.
2. For the School.
3. For the Church.
4. For the World of Business.
5. For the State.
6. Amusements, etc.

The Saturday session will be in charge of the New York Conference of Religion and will concern itself with: 1. Religion as an Experience. 2. Biblical Criticism as Promotive of Religion. 3. The Civic Conscience. 4. Possibilities of Common Worship. The Free Religious Association are considering the advisability of arranging a program for the Monday following, so that the three bodies, distinct in origin and organization but united in the common purpose of unity and coöperation so far as is consistent with individual conviction and other organic interests will represent their combined forces at Buffalo.

Among those who have already accepted, some subject to conditions of other dates, are the following. The topics when definitely stated are indicated in brackets:

Hon. Bird S. Coler, New York City; Mrs. Alice Freeman Palmer, Cambridge, Mass.; Rev. Charles F. Dole, Boston (What Business Is For); Rev. S. R. Calthrop, Syracuse, N. Y.; Mr. N. O. Nelson, St. Louis (Toilers' Homes); Prof. Frank Parsons, Boston (The Ethics of Municipal Ownership); Prof. J. W. Jenks, Cornell University; Dr. Orello Cone, Canton, N. Y.; Dr. H. W. Thomas; Dr. Emil G. Hirsch; Rev. R. A. White, Chicago; Hon. John A. Taylor, New York and Dr. Smith Barker, Utica, N. Y. (War and the Young Man), Rev. Frank O. Hall, Cambridge, Mass., Miss Ellen Sabin President, Downer College, Milwaukee Wis., Benjamin F. Trueblood, Sec'y. American Peace Society. Rev. Merle St. Croix Wright, New York. (The Theatre).

Other important announcements are pending further correspondence. The Local Committee recommend that the meetings be held in the Church of Our Father (First Unitarian), and that the "Castle Inn," an historic old hotel, once the property of President Millard Fillmore, be the headquarters of the Congress. The regular work of the Congress will be confined to two sessions a day, forenoon and evening, leaving the afternoons open for visiting the exposition, but it is possible that arrangements will be made for afternoon preaching and platform services in the "Tent Evangelist," the hospitalities of which are kindly extended to the Congress by the publishers of the New York Evangelist.

Further particulars will appear from time to time.

Local Committee as far as named: Rev. O. P. Gifford, D.D., Chairman, Delaware Avenue Baptist Church, Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist); Rev. Israel Aaron, D.D., Beth Zion Temple; Rev. Clias E. Locke, D. D., Deleware Ave, M. E. Church; Rev. Clias E. Rhodes Park Presbyterian Church; Rev. Burris A. Jenkins, Secretary, Richmond Avenue Church of Christ (Disciples).

Coöperating Committee of the New York Conference: Rev. S. Leighton Williams, Secretary; Rev. T. R. Slicer, All Souls Church (Unitarian), New York; Mr. J. M. Whiton, Ph. D., *The Outlook*, New York.

Coöperating Committee of the Free Religious Association: Lewis G. Janes, President; T. W. Higginson, Vice-President; Edwin D. Mead.

Any subscription to the funds of the Congress to help carry out this program will be gratefully received.

Correspondence solicited. **JENKIN LLOYD JONES, Secretary.**

UNITY

VOLUME XLVII. THURSDAY, MAY 16, 1901. NUMBER 11

The Christian Life with an apt quotation from Huxley justifies the assertion that "Religion and Politics are the only things worth a man's troubling himself about." Surely these two words involve all the well being of the individual and of society.

Herbert Spencer has just been celebrating his eighty-first birthday. UNITY sends its congratulations to the venerable scholar who more than any other one man gave to the world the word and the thought of evolution, the word charged with great gospel meanings. In it is implied patience, hope, progress.

An English exchange says: There are establishments in London where seven hundred employees never get in the open air from eight in the morning to ten at night. They work and eat in a vault two floors below the street. They sleep on the premises. They are not allowed to marry. They begin their apprenticeship at fifteen and they are too old to work at forty. One would like to know what kind of industry is here represented. Are there any similar industries in America?

Tennessee, it is said, is suffering from a dog pest, and the newspapers are having their fun over an imbecile dog law recently passed which is wholly inadequate to meet the demands of the farmer who finds sheep raising rendered unprofitable if not impossible by this growing menace. And still the dog is man's most trusted and indispensable friend in the animal kingdom. Nature's fecundity is the fundamental perplexity to the humane and philanthropic. Does it not seem as though the first fruits of reason and intelligent control of the force of life is the successful application of the principle that calls for a reduction of the quantity of life in order to increase the quality? The great problem is the proper subordination and co-ordination of life on this earth. The sheep must stay even though many dogs must go.

The trustees of the Congregational Theological School in Chicago mark a decided advance in the heresy hunting business. Evidently the teaching of Prof. Gilbert is not to their liking but instead of proceeding in the old orthodox manner of declaring him a heretic, they politely and with regrets "accepted his resignation." It is true that a student has been interrupted in his study, a scholar has been rebuked for his scholarship and young men have been deprived of the help of a beloved and commanding teacher, but no hard words have been spoken and dogmatic interpretations have not been accented with fresh dogmatism. It is better so. Some of these days there will be more than three or four theological schools in America where such teachings as Dr. Gilbert's will be welcome and what is better such scholastic spirit and intelligent attitude as Dr. Gilbert exemplifies will be prized above all scholarly conclusions, however arrived at.

The New York Evening Post does well to give to the public again the treaty with the Mohammedans on the Mediterranean, which President Washington sent to the senate as evidence that in the conception of the first great president and by the precedent maintained by the government ever since, all claims of the United States as a "Christian power" are unfounded, the United States has no state religion except the religion that vouchsafes to every one the right to think for himself and a national protection to every one in the exercise of this right. The following is the quotation:

> As the Government of the United States of America is not in any sense founded on the Christian religion—as it has in itself no character of enmity against the laws, religion or tranquillity of Mussulmans—and as the said States have never entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

We have received from Rev. Leighton Williams, Secretary of the New York State Conference of Religion, the following program of the New York Conference at Buffalo, which in due time will be incorporated into the detailed program:

SESSIONS OF THE NEW YORK STATE CONFERENCE OF RELIGION AT THE MEETING OF THE NATIONAL CONGRESS OF RELIGION, PAN-AMERICAN EXPOSITION, BUFFALO, JUNE 29, 1901.

SATURDAY MORNING—Religion as an Experience. Prof. William Newton Clarke, D.D., Hamilton, N. Y. Rev. William M. Brundage, D.D., Albany, N. Y.

Biblical Criticism as Promotive of Religion. Prof. Nathaniel Schmidt, Cornell University. Rev. Thomas C. Straus, Peekskill, N. Y.

SATURDAY EVENING—The Civic Conscience. Mr. Frank Moss, New York City. Rev. William Burnet Wright, D.D., Buffalo, N. Y.

Possibilities of Common Worship. Rev. M. H. Harris, Ph.D., New York City. Mrs. Samuel E. Eastman, Elmira, N. Y.

The Pan-American Exposition is open, though doubtless the exhibits are not fully arranged or in their maximum attractiveness. The most serious anxiety that gathers around this exhibit is that the American people will overlook its educative value and its culture possibilities, illustrating the principle that "familiarity breeds contempt." We fear the world is suffering with a surfeit of expositions at the present time and still we reiterate our belief in expositions, we like anything from a country fair up to a world's exposition. They are the modern substitute for the old tournaments, parades and trainings of the military. They set forth the arts of peace in a manner that makes them more resplendent than the arts of war. The money invested in the installation of or in visiting the same is money well spent. The senior editor

of UNITY expects to spend one twelve hours in Buffalo this week for the purpose of meeting the local committee and to fix on the ground the final details for the Congress of Religion that is to be held in Buffalo, June 26-30. Incidentally he hopes to catch a glimpse of the exposition itself and next week he may be able to give some first hand impressions. Meanwhile, let on one dismiss the Pan-American Exposition either with a smile or with a sneer. The culture that affects a contempt for such popular demonstrations as these is not so cultivated as it seems.

The Rev. Charles M. Sheldon, of Topeka, Kansas, who has done so much good work in his efforts to bring the gospel of Jesus down to date, to render Christianity in terms of the 19th century, is said to be engaged in dramatizing one of his stories with special reference to the needs of college, high school and church dramatic societies. It is not to be expected that his success will be very marked and doubtless he will be the object of the customary ridicule on the part of the alleged guardians of art, but, notwithstanding failure and ridicule, his attempt is most commendable. We hear much in academic and clerical circles of the value of the drama as a moral and religious force, but it is not enough to sing the praises of art to plead for the theater as an abstraction. The church and the school must revise and elevate the drama they would use. When they apply themselves to the interpretation of truly noble art, be it comedy or tragedy, when elevation of taste and exaltation of character is aimed at, then and then only is it commendable, but when college, church societies and dramatic clubs consume time, strength and money in rendering the silly inanities of fourth and fifth rate play writers, and ape the vulgarities of the vaudeville for the sake of extracting a few dollars from the pockets of reluctant patrons with which to pay the expenses of a hall that will give them a chance for a belated "ball" with costly drapery and unhygienic if not immoral exposure of person that is supposed to represent the "full dress" party of fashionable circles, it is a lamentable concession and a sad commentary upon the ethical standards and spiritual inspirations of the college or the church that grants the sheltering sanction of their names to such undramatic and inartistic work. The LITERARY DIGEST for May 11 has a significant editorial and quotation looking in this direction entitled "Degeneracy of Contemporary Actors." The stage cannot be elevated until there is an elevation of the actors and they cannot be elevated until there is an elevation of the playwrights and this cannot be expected until there is an elevation of public sentiment and this is a matter of intelligence and of morals. Let our universities and our churches note their opportunity and devote themselves to their tasks.

The Buffalo Congress, A Meeting of Reconciliation.

However efficient and aggressive the minister may be within the lines of his own parish, however devoted and self-sacrificing he may be in the interest of his denomination, we think that facts justify us in saying that as yet the minister is but little accustomed to work across church and denominational lines with his fellow ministers in the interest of things held in common. Speaking in the language of modern economics, religion has not yet reached the co-operative stage. It is still painfully individualistic or at least schismatic. The Jewish Rabbi is still painfully conscious of his Judaism and justifies it on the score that the prejudices of the Christian minister leave him no other alternative. The Catholic and perhaps the Episcopalian is prohibited by canonical law from any great professional recognition of the work doing in the religious field outside their own organization by those to whom they must deny ecclesiastical recognition. The so-called "liberal ministers" have been engaged so long in a ministry of protest that it is hard for them to think of their ministry except as opposed to certain theological errors and ecclesiastical presumption. The "orthodox ministers," when they rise above the denominational consciousness into what they call a Christian consciousness are still rimmed with a sense of a saving scheme, that has the individual soul as its subject, heaven as its objective point to reach and hell as a post-mortem fate to escape.

In view of all this it is not strange that any call for interdenominational co-operation, any attempt to bring together into a working fellowship Jew and Christian, Protestant and Catholic, orthodox and heterodox is looked upon first as illegitimate. It suggests a disloyalty to the central things in their own organization. For a Jew to join hands with a Christian or *vice versa* would seem to imply a compromise with one's conviction. For an orthodox to co-operate with a Unitarian or a Universalist, even in the interest of clean streets, better education or the suppression of intemperance would seem like a recognition of the theological errors represented by such.

Following this sense of illegitimacy comes a sense of impracticability. The individual minister sees not only the opportunity but the duty of this co-operation, but he does not think that the other minister sees it. *He* is ready but he assumes that others are not and so the co-operation is postponed by the easy "not yet."

All this while the common ground occupied by all the churches becomes more clear. The common duties become more apparent, and the absence of the co-operation becomes more and more scandalous.

All this we write as explanatory of the purpose, hope and duty of the Congress of Religion. Ever since the great Parliament of Religions in 1893, it has stood for this reconciling ministry and has been held at arm's length by hundreds of ministers who have recognized the religiousness of its plea, the righteousness of its cause, because they have said "not yet." The controversialists have been disappointed because it has not espoused a theological propaganda, because its message has not been anti-something. The orthodox friends of the Congress have been afraid that there were some theological dangers in it. The so-called "liberal elements" have distrusted it because it did not hate orthodoxy with a sufficiently righteous hatred and was not committed to a theological campaign. Meanwhile this mission of amelioration has been felt

more and more widely, its message of fellowship is being understood more and more clearly. It has been the one national organization in which at least a few honest and able representatives of all the classes above mentioned have found common fellowship inspired at least by a common quest and a common purpose. For the seventh time it proposes to come together to discuss interests which if not theological are certainly religious, all the more because controversy is not the object. And this controversy is not avoided by the evasion of conviction but by the conviction that controversy does not serve the truth.

We ask our readers to scan again the names of those who propose to attend and the topics they propose to discuss at the Buffalo Congress as set forth on our second page and see if here is not a cause that deserves not mere intellectual approval but spiritual fervor and material support. Upward of five hundred signatures, mostly ministers, were affixed to the call for the first meeting of the Congress held in Sinai Temple, Chicago, 1894, seven years ago. If the Congress has done less than was expected of it by these signers, it is because the Congress has been called to face a larger work than the signers dreamed of. If the ministers who signed the call have not given to the Congress such support as might have been expected, is it because the Congress has failed to be true to its ideals or is it because it was easier to sign the name than to bring their constituencies into line or even venture to ask for that support of their constituencies lest such expression of sympathy might seem to ignore the demands of the local society or the missionary urgency of "our own denomination."

The Congress is in no despondent or fault-finding mood. As we understand it, it prefers small things on high lines to greater things on lower lines.

As shown in the correspondence printed in our last issue, the Congress commends itself to a large and growing academic constituency. It is the hope of hundreds of pastors, who, for one reason or another, are not able to come into active contact with it or to give to it financial or other support, and as the letters in the secretary's office would show, it has a widely distributed list of individual supporters, mostly laymen and lay-women who believe in it and are willing to support it.

To such ministers, religious societies, lay-men and lay-women the Congress makes its appeal. The fiscal year of the Congress ends July 1st. $5.00 makes an annual member, $25.00 constitutes a life member, the subscription of $10.00 or more affiliates a society and entitles it to delegate.

The Congress appeals for support in all these directions. Subscription blanks and further printed matter setting forth the message of the Congress proceedings will be sent on application. Copies of the proceedings of the Omaha and Boston Congresses as well as the reports of the forthcoming sessions will be sent to all annual and life members until the supply is exhausted. Address all communications or subscriptions to

JENKIN LLOYD JONES, General Secretary,
3939 Langley Ave., Chicago.

The "Tent Evangelist" at Buffalo.

We have frequently made editorial allusions to this unique feature of the Pan-American Exposition at Buffalo. A large tent dedicated to the hospitalities of religion. But we have not said enough either to indicate our own interest in the movement or sufficiently to set forth with clearness to our readers its scope and purpose, and so we are glad to make room for the clarifying statements and the just appreciation of Mr. Gannett. We heartily indorse our associate's suggestion that the "non-evangelistic" element in the religious life of our country, ecclesiastically speaking, should heartily join in bearing the burden, which ought to be so slight, if all the religious men and women of America would but see their opportunity.

The EVANGELIST TENT is fathered by *The Evangelist* paper, of New York, the Presbyterian organ founded by the venerable Dr. Field, but it is mothered, a significant and interesting element in the venture, by Mrs. Louise Seymour Houghton, the present editor and proprietor of *The Evangelist.*

As to the relation of the Buffalo Congress of Religion to this tent, we can only say that at present writing the local committee doubt the wisdom of venturing to advertise all the sessions in the tent, though doubtless it will have afternoon exercises in this canvas temple, as the acoustic, drawing power and other conveniences of the tent are further exemplified by practical experience, the present tentative plan may be modified. But here are Mr. Gannett's letters, the first under date of April 18, which appears in *The Evangelist,* the second in the *Christian Register* of May 9.

From *The Evangelist,* of New York:

TRULY REPRESENTATIVE.

DEAR MRS. HOUGHTON: I rejoice to see that your "Tent Evangelist" at the Pan-American Exposition will aim to be representative not of Presbyterian only, nor of Evangelical only, nor of Orthodoxy only, but of Religion as it exists in America at the opening of our new century. So at least I interpret your article in the April 4th paper. And surely so it should be. A Pan-American Exposition with the element of Religion left out would be non-American. With Evangelical religion alone recognized, it would be but half-American. With the various religious bodies each proclaiming its separate Gospel in a separate tent—that might too truly figure things as they have been among us, but it would fail to represent the spirit and tending of Religion in America to-day. It would be historic of the past century, not prophetic of the new. There will very likely be these tent-shows of Sectarianism at Buffalo, but at the gates of the Exposition there ought to be one Temple Tent whose welcome shall be in the name of Religion; whose motto shall be "Religion unites those whom Theology divides"; whose communion shall be "the followship of all who love for the service of all who suffer." On the great arch at Chicago the directors placed the inscription, "Toleration in Religion the best fruit of the last four centuries"; the directors of this Temple-Tent, may we not hope? will exemplify an ideal nobler than Toleration, namely, Sympathy in Religion and the active co-operation of the churches in labors for social salvation.

The good of example lies in frankness and explicitness. If your Tent means greatly to use its great opportunity, will it not invite to its platform speakers of many names theological, and to its board of directors easily recognized representatives of varying beliefs, the Jew as well as the Christian—thereby approving itself Christ-like? Such a course might alienate some good men. It might also convert some good men; and it would centainly attract some whose active sympathy could hardly feel itself invited otherwise. Let the flag still float the name "Tent Evangelist," if that seem the best name, and the management be mainly what that name would imply. Religion in America is mainly evangelical. The significant thing, is that Evangelical Religion in America, while still evangelical, has become liberal in spirit; and this is the fact which it should contribute to the Pan-American Exposition. Truly your,

Rochester, N. Y. W. C. GANNETT.

From the *Christian Register*, of Boston.

THE "TENT EVANGELIST" AT BUFFALO.

May I ask space in the *Register* to tell our people about the "Tent Evangelist," which is to be opened at the Pan-American Exposition in Buffalo? The material, the industrial, the commercial, the scientific, the artistic, and in part the educational and humanitarian development of America during the century past will be shown, but for reasons in which courtesy, policy, and necessity probably mingle *not the religious development.* Yet America without its religious development is not the America of history or of our love, and not the America we would show to the world. To make good the omission, the various denominations will doubtless arrange their own special welcomes to the public; but, so far as I know, the only welcome as yet planned to somewhat truly represent the many-sided religion of America as it exists today will be found in the so-called "Tent Evangelist."

It takes its name from the *Evangelist*, the leading liberal Presbyterian paper of New York, whose editor, Mrs. Louise Seymour Houghton—the translator of Sabatier's "Saint Francis"—suggested the plan. The name, of course, allies it to Protestant Orthodoxy; and Liberal Orthodoxy largely mans its national and local committees, and doubtless will dominate in the management. Nor is such domination unfair, although others, I trust, will yet have larger and more careful representation. But religion in America *is* mainly Evangelical. The significant thing is that Evangelical religion in America, while still evangelical, has become liberal in spirit. This is the fact which the Tent contributes to the Pan-American Exposition. The intent is to open the platform to speakers and meetings of many faiths. On the committees is a sprinkling of Unitarians, Edward Everett Hale and Edwin D. Mead, of Boston, Jenkin Lloyd Jones of Chicago, Adelbert Moot and Henry W. Sprague of Buffalo, Prof. Franklin W. Hooper of Brooklyn—these already, with others to come. "If you do not find a Jew on the list, or a Roman Catholic, it is not my fault," writes Mrs. Houghton; they have been invited, as also a member of the Ethical Culture Society. And, among many other associations and conferences, the Congress of Religion (J. Ll. Jones, Secretary), and our New York State Conference of Religion, are to have the use of the Tent for their sessions.

In other words, this Temple Tent, while not a "Parliament of Religion" in its method and scope, will be in large measure a practical exponent of the motto "Religion unites those whom theology divides." That Orthodoxy, Evangelical and Presbyterian, should, in the dawn of the new century, organize such a substitute for the parliament is prophetic of good. To quote Mrs. Houghton again, from one of her recent editorials, "The idea that 'One is our Father, even God, and all we are brethren,'" is the idea that molds the work to be undertaken in the "Tent Evangelist" next summer. From this idea springs the true Christian catholicity, which will be, perhaps, its most salient feature. We use the word "Christian" advisedly when we say that our work is as broad as citizenship, and that from our Tent no man, nor body of men, will be excluded on the mere ground of a different faith from our own. . . . The human nature in us splits us up into sects, and makes us ignore the good in religions far removed from our own. The Christ nature in us makes us, not tolerant of error, but brotherly to truth wherever we find it; and, while we yearn to bring all men to the very best and highest—that is, to the knowledge of our Lord and Master—we would do it rather by exhibiting his spirit of love than by usurping his function of Judge."

The ground is hired. The Tent is ordered. The opening is set for June 1. From that time on a daily meeting will be held, probably just before the grand evening illumination, at which distinguished speakers will give the addresses; and on assigned dates the great interdenominational associations of the land will follow each other in conventions through the five months.

Ought not we Unitarians to second this movement with our sympathy and our money? It is in the line, not of our theology, but of something deeper, more universal, and more abiding than that—our principles of Freedom, Fellowship, Character, and Service in Religion. The total cost of the Tent and its work is estimated, I believe, at about ten thousand dollars. Shall we not furnish at least one thousand of the ten? Three one-hundred dollar gifts, which would help to secure several other gifts of that amount contingent on forty being raised—five of fifty dollars, ten of twenty-five dollars, two hundred more in smaller sums—would make the round thousand. Contributions should be sent to the treasurer, William C. Cornwell, president of the City Bank, Buffalo. Any sums intrusted to me I will gladly forward to him.

Rochester, N. Y. W. C. GANNETT.

Darkness is undone light,
And light is the dark undone.
Grace Ellery Channing.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HELEN FISKE JACKSON.

Born at Amherst, Mass., October 18, 1831. Died at San Francisco, Cal., August 12, 1885. She was educated at Ipswich, Mass. In 1852 she married Captain Edward Hunt, of the United States army, who died in 1863. In 1875 she became the wife of William S. Jackson, a banker, of Colorado Springs. She published the following works: "Verses by H. H.," in 1870; "Sonnets and Lyrics," in 1876; "Mercy Philbrick's Choice," in 1876; "Hetty's Strange History," in 1877; "A Century of Dishonor," in 1881; "Ramona," in 1884.

May.

The voice of one who goes before to make
The paths of June more beautiful, is thine,
Sweet May! Without an envy of her crown
And bridal; patient stringing emeralds
And shining rubies for the brows of birch
And maple; flinging garlands of pure white
And pink, which to their bloom add prophecy;
Gold cups o'erfilling on a thousand hills,
And calling honey bees; out of their sleep
The tiny summer harpers with bright wings
Awaking, teaching them their notes for noon;—
O May, sweet-voiced one, going thus before,
Forever June may pour her warm red wine
Of life and passion,—sweeter days are thine!

Spinning.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know he set me here, and still,
And glad, and blind, I wait his will,

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

THE PULPIT.

What is "Preaching the Gospel?"

AN ANSWER TO SOME RECENT NEWSPAPER EDITORIALS.

A Sermon by Jenkin Lloyd Jones, Delivered in All Souls Church, Chicago, May 5, 1901.

"And they were astonished at his teaching, for he taught them as one having authority and not as the scribes."—Mark 1:22.

One of our leading dailies in this city succeeded last week in putting forth an editorial that at least successfully caught the public eye and challenged a response. The editorial had the sensational caption, "Why Not Preach the Gospel," and proceeded to arraign the clergymen "of various denominations" for "getting away from the teachings of the lowly Nazarene," and this, it said, was done for the sake of "holding their congregations." In proof of this charge it offered in evidence the titles of the sermons which had been reported in its own issues the day before. Among these titles quoted were: "The Tragedy of Human Greatness," "The Religious Situation," "The Churches and Bigotry," "The Southern Negro," "The Almighty Dollar," "The Doctrine of Spiritualism," Mrs. Humphry Ward's "Eleanor," etc.

This editorial called forth various commendatory letters from preachers. The main contention of these correspondents was that "the gospel preaching sermon did not get reported," that there was still a liking for this something called "gospel preaching" on the part of the laity and a habit of exercising it on the part of the clergy. One correspondent furnishes a set of other titles in proof that the "gospel" was preached that same Sunday in Chicago by the announcement in the Sunday issues of such topics as "The Silence of Jesus in His Suffering," "Jesus at the Well," "The Christian Crown," "The Christ Applied," "The Christ in Human Need," "Discerning Spiritual Things," etc., etc.

It is not much the habit of this pulpit to take note of contemporary criticism. It recognizes the right of people to honestly differ not only as to the substance of religious doctrine, but as to the methods of religious propaganda and the choice of emphasis in the religious life. I gladly recognize the sincerity of the criticism under consideration and rejoice in the evidence that a great daily paper is anxious not only to put itself upon the side of religion and organized religious forces, but to enter into a propaganda of its own; that it is willing to take a hand in gospel work and to become an active ally in a religious propaganda. But this flurry in the newspaper suggests not only a serious but a timely question which, according to the judgment of our editor and correspondents, as well as my own, is a legitimate theme for pulpit discussion and Sunday meditation. Before any reform in this direction can be expected our friends of the newspaper must go a little further and tell us what is "preaching the gospel." If the editor knows in any authoritative or commanding way he will confer a boon by giving that statement to the public, for he must know that the noblest intellects and purest hearts, great scholarship and pious consecration have been and are being applied to this question, and as yet no authoritative consensus of opinion has been arrived at. No statement as to the nature, character and scope of the "gospel" has yet been made that is conclusive even to its friends. Indeed, there is no single and definite commodity that answers to the word "gospel" in the mind of the thoughtful; the word rather always suggests a further question, "What gospel?" "Whose version of it?" If only these half dozen correspondents and the editor himself were closeted for an hour for the purpose of bringing forth an answer to this question, What is "preaching the gospel," or, to take it in the narrow sense implied by the editorial, What are the legitimate themes of pulpit handling and the proper material for homiletic enforcement of the same, they probably would come out with as many different opinions as there were individuals, and certainly to be followed by as many different practices as there were personalities.

One thing at least goes without saying,—that the preaching in question cannot be measured by the sermon topics. That the gospel is not a thing of texts and titles this religious editor of a daily paper even must admit on sober second thought. And still the editor and the correspondents, with easy complacency, assume this fact. For instance, a sermon on "The Religious Situation" is condemned, and a sermon on "The Christ Applied" is offered in contrast as a gospel topic. And again, one must not preach on "The Tragedy of Human Greatness," but it is quite legitimate to preach on "The Christian's Crown." One correspondent speaks of "topics of the times" in contradistinction to "simple truths"; to the first class would belong a discussion of card playing or of the southern negro; to the second class would belong the topic of "The Christ Applied," "The Silence of Jesus in His Suffering" or "Discerning Spiritual Things."

Certainly the "gospel," if it is a definite entity, is something more than verbal religion. Its preaching does not consist in skillfully handling a theological vocabulary; it is not in the unctuous pronunciation of the holy word, "Mesopotamia." We certainly have gospel warrant for judging a tree by its fruit, and our editor and his correspondents had better listen to the sermons before they conclude that they are wanting in "gospel truth" or void of "gospel power." Whatever the gospel is, all will agree it is something to be expressed in terms of life rather than by the markers of a dictionary.

Evidently there is one element to distrust manifest in this criticism, and that is an element of form and not of substance, of words and not of principle. Whatever gospel preaching is, it is assumed that it has a Biblical element in it, a textual foundation and a tradition of the ecclesiastical method. Whatever tests may be applied to gospel preaching, it would seem to be safe to pattern it after the teachings of Jesus himself. If we do this, it is clear that there is no ground for grave apprehension of the non-gospel character of the sermons criticised, because their titles are not couched in New Testament language and that they do not affect what the old grammars used to call "solemn style"—*i. e.*, the English of King James's time. There was no New Testament for Jesus to draw his texts from, and, although he was the product of the religious literature of his day and race, he did not, as our text indicates, teach like the scribes with an appeal to chapter and verse, but "as one having authority," that is, out of his own judgment he talked out of the Life that was in him and to the life that was around him. When he went into the synagogue in his native town, according to the account in Luke, he opened the sacred scroll indeed and read therefrom, but he read only that which answered his needs and represented his own purpose and convictions. He did read:

> The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord,

and then he closed the Book, though he stopped at a comma, because the next clause said,

> And the day of vengeance of our God.

He did not finish the sentence because it did not answer his purpose. His message was not one of ven-

geance. He quoted from the greatest poet of his day, as some of these preachers that have been criticised find it helpful to quote from the greatest poets of their day. There is not the slightest evidence that Jesus preferred archaic forms of speech or recognized any ecclesiastical limits to his sermons. He preached out of doors and, there being no fiction current, he enforced his lessons with home-made stories, such as the stories of the "Good Samaritan" and "The Prodigal Son," early prototypes of the "novel with a purpose," forerunners of the writings of Victor Hugo, George Eliot, and Mrs. Humphry Ward, all of them nineteenth century preachers of love and righteousness, finding, as Jesus found, their message made more potent when thrown into the terms of dramatic life, when personified in human characters more real and more vital oftentimes than the colorless actualities that echo the products of the fathers and mouth the words of the prophets. Whatever is legitimate material for the modern preacher, Jesus preached upon the questions of his day and he enforced his preaching with the experience of the roadside, the village contact and the city strain. He talked of lilies and birds, lost sheep, selfish neighbors, unjust judges, growing corn and the laborers of the vineyard. He discussed Sunday openings, social exclusions; he talked about the problems of the exchange, the drag-net, weeds, yeast and fishing. Are these materials denied the modern preacher unless he calls weeds tares, yeast leaven, and fishing tackle nets? Can we preach about mustard seeds, but not about wheat and oats, the children in the market place, but not about the "board of trade?" May we quote from Isaiah, but not from Browning? Can we study "The Scarlet Woman" of the first century, that disturbed the writer of the Apocalypse, and still be within gospel bounds, but not about the Catholic church of the nineteenth century as soon through the sympathetic eyes of Mrs. Humphry Ward.

> Our common Master did not pen
> His followers up from other men;
> His service liberty indeed.
> He built no church, he framed no creed,
> But while the saintly Pharisee
> Made broader his phylactery,
> As from the synagogue was seen
> The dusty-sandalled Nazarene
> Through ripening cornfields lead the way
> Upon the awful Sabbath day,
> His sermons were the healthful talk
> That shorter made the mountain-walk;
> His wayside texts were flowers and birds,
> Where mingled with his gracious words
> The rustle of the tamarisk-tree
> And ripple-wash of Galilee.

Again I say, whatever Jesus had to preach, he brought the sermon "down to date;" he enforced it by contemporary experience, he related it to the life that was around him. It was the living soul speaking to living men of living issues, and not a trance speaker echoing a message once given to the saints and in the interest of a far-off glory, a beatific condition that was to come.

Science is but the latest knowledge concerning real things. It is organized experience, classified observation. It represents the soul's contact with nature; in this sense Jesus was enamored of science. He was an observing student. If the words "botanist" and "ornithologist" do not apply to him, it is because they suggest a mediating book, an intermediate lore between the bird and the man, between the flower and its lover. Jesus was a student of these things, but his study was immediate, hence he was more poet than scientist. Emerson's "Rhodora" and "Each and All" are the sermons of Jesus brought down to date, conceived in a New England atmosphere. If the example of Jesus is to determine. Gospel preaching is contemporary preaching; it is piritual interpretation of present experiences. It is aking ethical uses of the things that now move the world. Any attempt to render in terms of the spiri the literature, commerce, trade of today is justified by he example of Jesus, it is gospel work and following ospel methods. If Jesus did "gospel work" and if hi methods were a measure of gospel preaching the pr cher of today is called upon to preach of and for t life of today, not of the life of Galilee and Jerusalem s it was 2000 years ago.

Not only is the *method* of he modern preacher justified by the example of Jesus, although they shock the religious standards of ou editor, but their message is justified by New Testamet precedent, as I understand it. Indeed, the editor l in question was unfortunate in choice of preache to prove his point, for Beecher, Moody and Phillips Brooks, of all the American evangelical preachers, ere wont to take their gospel out of doors and prea on and from the things of the street, the home, th market place, the court room and legislative halls.

Whatever the gospel of J us was or is, I think all scholars now agree that it h d in it a social element. It did not confine itself to s ne cloudy realm beyond the sky and did not exhaust i elf in the task of snatching the individual soul fro some eternal burning, about which the New Tes ment does not seem to have any very clear idea. He came to preach the gospel to the poor as well as to the rich pew-holders. He certainly looked for a reg erate community on the earth and in time. He talke about the "lost sheep." It is Professor Bruce, the S tch scholar, who transfers that phrase into the mo rn vernacular and says, "Had Christ lived in our da and country, he would have found them among w at the ecclesiastics call "The Lapsed Masses."

I need but appeal to the pest books of orthodox scholarship to prove that "t e kingdom of God" as Jesus conceived it, implied new social order, the foundations of which at leas were on the earth and for the earth. I mean suc books as Dr. Bruce's "Kingdom of God," Shaler Mathews' "The Social Teachings of Jesus"; "The iblical Theology of the New Testament," by Profes r Gould, the Episcopal scholar; "The Teachings of esus," by Dr. Wendt, a German divine; and the mast ful analysis of the gospel message by Tolstoy, entitl "The Gospel in Brief." Whatever the world may thi k of Tolstoy's remedies and his inferences, his analys is unanswered and unanswerable so far as the gos l message is concerned. Says Dr. Edmond Stapfer, t French scholar, in his "Jesus Christ During His Mi stry," a book translated by the editor and proprietor f the *New York Evangelist,* a Presbyterian paper, "esus expected the kingdom on earth," "The transfo nation of the world and of society was to be accomplis ed here."

Says Dr. Gould in his w k, "He readjusted the whole scale of values. His st radical specification in the matter of conduct was onerning the pursuit of wealth." What was the pre pt of the New Testament is to a degree the practi of these preachers that are charged with not preachi the gospel. However the early Christian movemen be studied there is no denying the fact that Paul ga himself ungrudgingly to the problem of social reorg ization, of coöperative life, of family and communit adjustment, as well as of individual salvation. Is i "gospel preaching" to talk about Dives and Lazarus but non-gospel preaching to discuss sweat-shop cond ions and to try to bring under the sway of the moral w and the golden rule our Rockefellers and Morgan and their measureless combines? I do not wonder at certain elements in the community pine for the ld gospel of the first century," when there is any vi rous attempt to bring that gospel down to date an to test the life of the

twentieth century by e golden rule and the Sermon on the Mount. Must ve ever keep the Beatitudes in our herbarium, makin of them exotic flowers culled from a Palestine mou and pressed in a book? Paul was interested in the S thians, but we must not preach on the negro question Paul talked effectively about Olympian games, but he modern preacher goes afar of the gospel field if h has any allusions to card playing, golf or football. A cording to our friends it may be "gospel" to preach abo t a Sabbath day's journey, but doubtful "gospel" wo to discuss the Sunday paper or the Sunday closing ct concerning saloons and gambling halls.

Not only is there th social element in the "kingdom of God" as Jesus rged it, but there is an ethical element in it so perva ve, so persistent that it cannot be adequately recogni d except by calling into play all the moral forces th t have been generated through the nineteen centuries hat have succeeded Calvary as well as the unnumbe d centuries that preceded it. You cannot compass e moral law by a seventh-day sanctity. You cannot nforce the requirements of the Sermon on the Moun by hurling at the sinner's head chapter and verse. It s not a matter of textual commentary or of Biblical efinement or enforcement. Ethics is not a vicarious ft, but personal attainment. If there be any tradition sin inherited from Adam, some ritualistic violence for hich we ourselves are not personally responsible, it ay be that some kind of a commercial transaction on he cross between the members of the Godhead may h e wiped off the score, but your personal shortcoming and mine, the ethical violation of the laws of life and f nature are not thus expiated. It is only by nurture a d discipline, by effort, frequent failures and renewed rials that nobility of character is attained and in thi work there is need of all the helps of all the ages. A song may reach some corners of the heart that a tex may miss; a story touch where an argument harden A little life will go farther than much logic.

And so I say, befe e our editor's criticism is answered, he must tell what the "gospel" is, anyhow. Warned by the failur of those more competent than myself, I will not att npt an answer. Let him who thinks it an easy task emember that sometimes "fools rush in where angels f r to tread." I think I am safe in saying that if the g spel is Good Tidings, if it is a message of hope and joy, if it is something that has in it transforming po er over the individual life and reorganizing power i the community; if it is something necessary to cle cities, give good governments and a peaceable world it is not something that is adequately expressed by l the good words in the New Testament with all t high texts of the Old Testament thrown in. It i not a thing of creeds, whatever it is. My friends an neighbors in the pulpit may go on exploiting the do rine of incarnation and resurrection to the end o time. They may refine upon *Gehenna, Aionios an Baptizo* to the satisfaction of complacent audiences who congratulate themselves that their preachers "e sticking to the gospel;" and still their churches wi cast their shadows over degradation and their spire will be mocked by the corruption and iniquity carr l on within sight of them.

I count eight church dedicated to the "gospel" within gunshot of this pla , having eight ministers consecrated to "gospel pre ing," and eight congregations proud of their preache , their churches and their "gospel" utterances, churc s and preachers resting in the consolations of the "go el," and still over there on Cottage Grove avenue a along Thirty-ninth street has sprung up a tenderloi territory second in degradation and iniquity only to t overcrowded hells of vice and depravity in the aba oned pagan territories in the heart of our city.

I say then, negatively, the gospel is not a thing of words, of Bible texts or of Bible intepretations; it is not a thing of creeds, forms, church buildings or of Sunday eloquence.

Affirmatively I should think that the gospel must be some good news, not bad news. It must have in it also a post-Calvary investment; it must have in it a conservative power that can save, utilize and apply benignant living, noble utterances, high thoughts, be they found, as old Watts sang,

On heathen or on Christian ground.

Bunsen's great book was entitled "God in History." Here is a suggestion of revelation that dwarfs your six-day creation scheme, your Hebrew bound revelation and your New Testament measure of God's career on earth. Oh, let these anxious guardians of the gospel meditate upon this great title of Bunsen's, "God in History." Was he on Sinai and not on Olympus; on Olivet and not under the Bo-tree where the benign prince of India taught his disciples the divine law of renunciation and the coöperative and combining power of pity and love? Nay, was he with Paul on the Areopagus, but not with Luther at Worms? Did he inspire the tongue or guide the hand of James when he said, "Show me thy faith without thy works, and I will show thee my faith by my works," but had he gone home to heaven when Savonarola faced the corruptions of Florence, overmastered the magistrates and purged the city of its political iniquities? Did God sing in the idyl of Ruth, but leave only secular and profane accents in the rhythmic lines of "Evangeline"? Am I to believe that God spoke mightily to the human soul in Job and at the same time must not desecrate my pulpit with a kindred message from "Faust" and "Hamlet?" Can I make pulpit uses out of Jonah, a Hebrew novel, but am I forbidden by the limitations of the "gospel" from finding a soul-searching message in "Adam Bede" or "Marcella," where, for the same purpose, by a skill born out of twenty-five hundred years of culture, the novel has been brought to a higher state of perfection? Still further, shall we see God ripening the Jewish race to the fruit bearing period that gives us Jesus and his twelve and Paul and his campaigning comrades, and then withdraw the hand and see no more of his revealing presence in the transformation of Europe, the cultivation of America, the slow reawakening of Asia?

Are there not extra-Biblical elements in God's revelation to man, and is the Sermon on the Mount to have no extension and no comment except at the hand of the preachers on Sunday?

Our newspaper friends are troubled over vacant pews and the loss of power on the part of the American pulpit, and ascribe it to the waning of "gospel" clearness in pulpit utterances. This is no time to discuss why men do not go to church. It is a theme not foreign to this pulpit, and our discussions have brought but little result either in the way of intellectual conclusiveness or increased attendance, but if an answer is to be ventured I suspect that men do not stay away from church because there has been too little of Palestine, of Greek and Hebrew scripture in the sermon, but because there has been too little of America and American experience, too little of modern science and modern social problems brought into line with the ancient treasures. We talk about "landmarks." Grant their value. Place them where our pulpiteers plant them. But what are landmarks for? They are the points toward which lines are to be surveyed, from which departures are to be taken. They are that which are to guide the traveler across the prairie, to direct the sailor in his voyage, and I say the important thing in the "gospel" is not its landmarks, but its converging lines, the highways and the high seas which man must travel

over. He must keep on sailing or stagnation and death are the result.

There must be an extra-Biblical element in the "gospel," if it is a gospel for our day and our time. Science brings not confusion, but system and method to the only gospel that the world ever can profit by.

A friend last week sent me another newspaper clipping. Some callow country editor has discovered the astounding fact that "the immoralities and conjugal infelicities of the day are born out of the fact that the Boston theological schools have become hotbeds of Unitarianism and Universalism" and that every Protestant church in his city "is tinctured with it to a greater or less extent." He says, "There seems to be a disposition all over the land to drift away from the old landmarks." "In the literary field presidents and professors become theorists and as a result all sorts of nonsense is instilled into the minds of young people, and by the time they are ready for life they do not know what to do with it; it takes ten years of contact with cold facts before they come to themselves." All this justifies him in calling a halt. He wants "to weed out the Herrons and the Hadleys out of our institutions of learning."

What strange confusion is here. What blind confounding of strength and weakness, of nobility and degeneracy, of ignorance and religious anxiety. "Father, forgive them, for they know not what they say." Where is the Nazarene spirit, he who held at bay the vindictive guardians of religion, while with the uplifted hand he said, "Let him who is without sin cast the first stone," and then uttered the benignant words, "Neither do I condemn thee; go, sin no more"? Was that good for Jerusalem, but not good for Chicago? Does that divine compassion belong only to New Testament times? Is it a matter of gender and of remoteness?

In conclusion let me say, I do not know what the "gospel" is which these brethren are anxious for, but I do know that the Glad Tidings that throbs in my brain, rises before me in my studies, strengthens me in my work and gives me courage to speak to you from Sunday to Sunday, is a message that is reinforced by the science, the art and the literature of the nineteenth century, that holds its connection with God on one hand and man on the other, down through the teeming nineteen centuries of Christian strain and stress. It has a demonstrable connection all along the line with those vast domains of God that are extra-Biblical, extra-Hebrew, extra-Christian, the non-Jewish, non-Catholic, non-Protestant realms of life, all of which when studied bring to me ever a new accent to the Sermon on the Mount, fresh emphasis to the problem of the Good Samaritan, a better relief to the figure of the Nazarene, a clearer outline to the benignant face of him who taught not as the scribes, from chapter and verse, according to ecclesiastical rulings and traditional forms, but as one who took his authority from within, one who felt a past converging in him, a present radiating his message and a future more entrancing than he could understand, inviting him forward.

This may not be the "gospel preaching" which our newspaper friends have in mind, but it is nevertheless Good News, it is Glad Tidings, it is joy and life and sanity; it is religion for all of Chicago, for all of America, for all the world; the religion not only for Sunday, but for Monday and Tuesday to Saturday. It is the life of love and loyalty in this world and for this world. It is that which makes for the kingdom of God on earth and in heaven. This I think was what Jesus came to establish, in the interest of which he died, and to the establishment of which the generations have wrought.

THE SOCIAL CRITIC.

One of the marked features of social development at the present time is the slow but sure development of the country at the expense of the city. This is a fortunate reaction from the drift townward, which has been going on for the last seventy-five years. Rural free mail delivery is complained of by the smaller towns as rapidly decreasing their trade and enabling farmers to communicate their needs to the larger markets, where they can buy at wholesale. At any rate farmers are not leaving their work as often as formerly to spend an hour or more in the village; nor are the young people of the farms spending their evenings in public resorts. Rural telephone service is greatly aiding this tendency. It is said farther that home manufactures are on the increase once more. Consolidation of capital is the last effort of capital to control the people. It marks the end rather than the beginning of an era of crushing competition.

* * *

Someone has called attention to the fact that the earlier use of intoxicating liquors was, in all cases, to produce exaltation of the soul. Childish races needed an intellectual stimulus of this sort. That which now degrades was then an uplifting force. Possibly a closer analysis will show that prayer was needed far more in the earlier ages of mankind, and in simpler forms of society.

* * *

The objection that Mr. Carnegie's gifts involve great outlays on the part of recipients is absurd. Were it not for this mitigating circumstance charity would be an unmitigated curse in all its forms. Are we drifting into an age of cheerful mendicancy? The largest national expenditure is for war; the next largest for pensions.

* * *

There is a good deal of hope that we have reached the saddest days of municipal misrule and are reacting toward a more honest popular government. Mr. Johnson, who was elected mayor of Cleveland, is pledged to municipal ownership of public franchises. The same is true of Mayor Jones of Toledo and Mayor Harrison of Chicago. The Kansas City people were compelled to surround their Common Council with revolvers and ropes, to compel them by force and threats not to sell out the people's franchises to greedy corporations.

* * *

Oregon, in June next, is to vote on the question of incorporating referendum and initiative into the lawmaking system. In Wisconsin a bill has passed the Assembly, if not also the Senate, providing that no franchise granting public property, or the use of it, shall be operative until after sixty days; and if, during that period, ten per cent. of the total votes cast at the preceding election demand a referendum to the people, it shall be had.

* * *

N. O. Nelson, the business reformer of St. Louis, writes to your Critic that he intends to build up, in connection with his works in Alabama, a system something like that connected with his manufactories in St. Louis. At present, almost everywhere, the negroes are fleeced and jailed to right and to left. They are paid in checks that pass current at eighty cents on the dollar. They are charged five dollars a month for a wretched hovel costing fifty dollars. We hope men like Mr. Nelson will take hold of this problem. He writes: "My men are half of them white and half of them black. We pay them weekly, supply ice water and coffee for dinner, and have a commissary at cost prices—and we mean to build some houses, to be paid

for in easy installments. I also want to see yards and gardens around them." We used to wonder that the Lord agreed to spare Sodom for ten righteous men; but if we had ten men like N. O. Nelson among our millionaires, we could get along without the Carnegies.

* * *

The capture of Aguinaldo is gratifying to every well balanced mind. The Critic believes the war was brought on unnecessarily, and could have been ended much sooner. But as matters were, there was little hope of peace until the leader was brought into contact with the better side of American character. Our volunteers had filled Manila with saloons and lechery. They treated the natives as beasts to be shot down wherever found. General MacArthur has undoubtedly done his best to improve matters, and Judge Taft is extending to the natives that which ought to have been done long ago—a measure of self-government. Now let Aguinaldo take hold and help establish as good a civil government as possible. We cannot hope to force our views and instincts upon such a race. Let them work out their own salvation, with rational help from us.

* * *

Out of China, and peace in the Philippines, will leave no excuse for a standing army of 100,000; nor for even 65,000. What we more want just now is that every possible effort be put forth to quench the war spirit in America and restore the altruistic sentiment that possessed the people while we were fighting Spain in behalf of the oppressed.

* * *

It is reported from Washington that out of the thirty-three general officers now at the head of the army, only six are graduates of a military academy; and of the twenty-two commanders of actual fighting forces, only three were ever at West Point. Is it possible that you can make men brave and successful leaders without abusing them and outraging every sense of decency during a preliminary educational course? Let hazing be rubbed out, and it will be small loss if West Point goes with it.

* * *

Another Washington report gives us the cost of the Philippines and the Philippine war, as follows: (1) Military and naval expenses, $173,500,000; (2) paid to Spain, $20,000,000; (3) paid to Spain for two additional islands, $100,000; (4) interest on war expenses, $8,423,000; (5) paid commissioners, etc., $500,000. Total cost, $202,573,000. Now add total cost in lives, 3,028. This estimate does not take in frauds of all kinds, such as the recent shortage in the commissary, which amounts to $185,000.

* * *

The Critic has no fondness for Tolstoy's writings; but he is not blind to the fact that the old man has proved himself a match for the whole autocratic machinery which is called Russia. His latest assertion is that to remove social evils from which mankind suffer does not demand the abolition of taxes, the communizing of production, nor the destruction of existing governments. "The only thing needed is the annihilation of the teaching which passes for Christianity." No wonder they have kicked the old man out of the church and out of Russia.

* * *

The most detestible exhibition of what Americans call sport has recently taken place on Long Island. Twenty thousand tame pigeons were shot at, killed, or maimed, to gratify a crowd of spectators—both men and women. It is reported that the next day "fifteen mangled birds were found near the clubhouse, while at least a hundred were adrift and dying about the neighborhood, with beaks shot off, feet shot off, and otherwise horribly torn and lacerated." All this we denounce as vulgar, monstrous, and branding all who participated in it as degenerate dead weights in society. The slaughter of pigeons or other birds is in no way in the interest of honorable sport.

* * *

Apropos, a report from France tells us that agriculture is being seriously injured by the destruction of insectiverous birds, who are destroyed mainly to be exhibited in museums. Science must not be held responsible for these outrageous capers of pseudo-science.

* * *

The *Political Science Quarterly* has been discussing how to govern the Philippine Islands. It concludes that absolute power can be constitutionally given to the President—including legislative, judicial and executive control. It takes this ground because Congress may resume control at any time. The real question is whether Congress *will* resume such power, and whether the extra-constitutional action will not establish a vital precedent.

* * *

Bishop Potter strikes at the accursed evil of municipal government by bribery. He tells the story of the man whose house had been robbed. He was insured against this with a burglar protection company. The company's representative and two policemen turned up at the same time. The man offered the two policemen two hundred dollars if they got the burglar. The policemen replied, "Oh, hell! the insurance men have offered us three hundred." Bishop Potter says that this rotten state of misrule, instead of causing laughter, should smite people with silence. It is a trap door, that, being looked through, opens into a cesspool. It reveals a dangerous situation.

* * *

Princeton College has followed Harvard and Yale, by agreeing to a three years' course of study, which shall receive the classical degree. Meanwhile our town high schools are climbing higher and higher and are threatening to cover three-quarters of the college course. What then? Our colleges must become integrated as state universities and go higher also, or they will be overwhelmed. Why not? Why shall our town schools be equipped to give an education that will prepare the recipient for his life work. Horace Mann set us on the road that will reach that result.

* * *

Dr. Barringer, chairman of the faculty of the University of Virginia, has made himself a target for implying that he indorsed the political drift of the South, to reduce the education of the Negro to that amount which he could get from the pittance which he himself produces as a taxpayer. "Let him shift for himself," is the gist of the new doctrine. That which most strikes the Northerner who travels through these states is the danger to the whites of having such an enormous element as the negroes constitute uneducated. It will be utterly impossible for the white population of the South to make great progress, morally or intellectually, while the Negro is left as a dead weight on society. The quicker such men as Dr. Barringer discover this the better.

* * *

The Audubon Societies, ramified throughout the country, report that at last a revolution has been accomplished in the way of women's wearing birds. Fifteen years ago 77 per cent of the fair sex ornamented themselves with the feathers of our singers and insect eaters. Today you will hardly find a fashionably dressed woman who wears a single feather, to say nothing of a dead bird. The enforcement of laws on the subject regulating the wearing of birds was enforced in Chicago probably better than in any other large city. The United States marshal seized twenty-five large shipments.

THE STUDY TABLE.

The Pilgrim.

It is hard to see how there can be place for one more monthly of any character and literary standing in America. It is still harder to see how under present conditions an applicant for such a position can make way for itself in a small western town in face of its competitors fostered in the great metropolitan centers of the country. But *The Pilgrim,* published at Battle Creek, Mich., dares to make the venture and boldly faces both these difficulties. With the May number Willis J. Abbot, well known in Chicago as a successful journalist, a man whose very name commits him to letters, a son, we believe, of Abbot, the successful writer of histories, and a nephew of Lyman Abbot of the *Outlook.* The May number has still the quarto form and offers a page somewhat larger than UNITY'S, and is profusely illustrated. Its articles are on many subjects and written by well-known men who have a right to speak on matters in hand, "Where Bear and Dragon Face," is a study of the present Chinese-Russian problem. "Men and Matters of Moment" present two pages of current interests illustrated by attractive vignettes, including such prominent personalities as the Czar, Tolstoy, Aguinaldo, Funston, Pierpont Morgan and Mark Twain. Henry George, Jr., writes of Tom L. Johnson, Mayor of Cleveland, the "monopolist who preaches against monopoly, the millionaire who works for the masses." Mayor Sam M. Jones, of Toledo, forcibly urges the primary issue between aristocracy and democracy. Isabel MacDougall, one of the most skilled of art critics in Chicago, writes of Edwin M. Abbey, temporarily one of Edward VII's court painters. There is a remarkably interesting article vividly illustrated on the "mountain people in the east Tennessee district." No spot in America to-day offers a more unique study in anthropology than is here found. This is enough to hint at the virile quality of this initial number of *The Pilgrim* under the new management. There are other departments of domestic science, health in the home, the mother realm, the home garden, etc., all of which show forth a worthy idea. We wish *The Pilgrim* who nobly sits bolstered on either side by the solid old volumes that made his forefathers men of thought as well as men of action all success. There is nothing in this number to be regretted except the impossible sinuosities, inane misrepresentations of women that appear in its "Art in Dress" department. The illustrations may be tolerated in a fashion journal, the advertising columns and the department store advertisements of a daily paper, but they have no place in a magazine that aspires to be a home journal, particularly that aims to carry refinement and culture into the unsophisticated homes of the great middle class constituency which represent the central of sanity in American life.

The Influence of Christ in Modern Life.*

The ardor and the eloquence of these discourses are in evidence on every page. They have, perhaps, too much of rhetorical effusion and while they are the work of a man exceedingly much read, that he is well read to the same degree we have some lingering doubts. Clearly Dr. Hillis is more bent on making an immediate impression than on leaving a residuum of instruction in his hearers' minds. Take for example, Sermon III, "Jesus Christ the Supreme Example of Genius in the Realm of Intellect." It may be noted that the subject is one that has no pertinency except from the standpoint of a humanitarian Christology. From this standpoint it is hard to imagine any sincere person endeavoring to defend such a thesis. No doubt the rationalistic criticism has often been guilty of underrating the intellectual power of Jesus. But Dr. Hillis' defect is in the opposite direction. The particulars of his argument do little to enforce its strength. Much is said of the "style" of Jesus' utterance; as if there could be any safe predication on these lines after some fifty to eighty years of oral transmission. For the climax of this sermon we have the astonishing statement that the intellectual supremacy of Jesus is chiefly indicated by his view of immortality. One cannot but compare the rhetorical ascription to Jesus of the highest æsthetic qualities with the sincerity of Phillips Brooks where, speaking of æsthetic things, he says, "The fact must always remain that the wisest, deepest life that ever lived left them on one side, was satisfied without them."

The main impression left on us by these sermons is that Dr. Hillis is in "a strait betwixt two," his traditional opinions and the new critical science. To the latter he makes great concessions, but he is bound to save as much of the appearance of the former as he can and he does this by means of rhetorical exaggeration. It is perhaps because of this dualism of his mind that we find him most satisfactory where he is least concerned with theological discriminations.

* The Influence of Christ in Modern Life. By Newell Dwight Hillis. Price $1.50.

German Life in Town and Country.

In these days when the newspaper makes every country interesting every morning, a book like Mr. W. H. Dawson's "German Life in Town and Country" supplies a real want. Even a constant reader is often admonished by discovering in some crisis how little accurate knowledge he is getting from the foreign news he cons so dutifully. The German Reichstag—the French Chamber of Deputies—the Norwegian Storthing—I suppose the word Parliament nearly represents them all to the average American mind, and yet, to identify their functions is about as intelligent as it would be to confuse the purpose of the Council of Trent with that of the Chicago Parliament of Religions. Mr. Dawson, then, has done us good service in giving this careful study in one volume of the political, military, social and religious conditions of present-day Germany. He is thoroughly well informed about his subject, which, indeed, he seems to love almost to the point of idealization, a tendency which quite surprises one in an Englishman; for a native of the right little, tight little island can rarely see points of superiority in a continental neighbor. It is evident, however, that the order, subordination and military obedience secured from every citizen thus far, at least, by the rigid German system have captivated the well-regulated imagination of this writer, and until he comes to the vexatious, spying, and to our apprehension utterly intolerable tyranny of the German police, he finds very little to condemn. Mr. Dawson does not appear to perceive that the police inquisition against which he inveighs is directly in line with the institution which wins his unqualified, almost passionate admiration, the German military system. By this he seems completely dazzled and by its showiness blinded to what, to a peace-loving American, appears, the deadly danger and sorrowful retrogressiveness of it all.

But with this reservation the book is excellent, and its publishers, G. P. Putnam & Sons, will be fortunate, indeed, if the other volumes of this series prove as indispensable as this bids fair to make them to the student's book-table. C. S. K.

THE HOME.

Helps to High Living.

SUN.—Crowd out other feelings to make room for sympathy in others' joy, and the joy itself will crowd in.

MON.—Work is a restorative in spite of the instinctive aversion which a sore heart feels toward it.

TUES.—There is none too much joy in the world; help it on, or some people will have little enough.

WED.—A cup of loving service is unforgotten. The divine scales are accurate.

THURS.—Unpleasant things have their mission, but that accomplished, let them be dismissed.

FRI.—Let us take on trust happily what is sure to come helpfully when it does come.

SAT.—The past is not the only storehouse. There is the future.
—*Julia H. Johnston.*

The Building of the Nest.

They'll come again to the apple tree,
Robin and all the rest,
When the orchard branches are fair to see
In the snow of the blossoms drest;
And the prettiest thing in the world will be
The building of the nest.

Weaving it well so round and trim,
Hollowing it with care;
Nothing too far away for him,
Nothing for her too fair;—
Hanging it safe on the topmost limb,
Their castle in the air.

Ah, mother-bird, you'll have weary days
When the eggs are under your breast,
And shadows may darken the dancing rays
When the fledglings leave the nest,
But they'll find their wings in a glad amaze,
And God will see to the rest.

So come to the trees with all your train
When the apple blossoms blow,
Through the April shimmer of sun and rain
Go flying to and fro;
And sing to our hearts as we watch again
Your fairy building grow.

—*The Myrtle.*

The American Boy.

Last winter some localities in the West were visited by a snowstorm of almost unprecedented severity. In one city where the storm had continued all day and all night people awoke in the morning to find themselves shut in. All street-car lines had been blocked before midnight, cabs and drays had stopped running, and business was at a standstill. Porch floors and steps had entirely disappeared under deep, white drifts, and the streets were called impassable by those accustomed to pay little heed to the weather.

But that morning, in all the widely-scattered homes of the town the local morning paper was delivered as usual. That meant that the newsboys had broken their way through the untrodden streets, plunging breast-high through drifts in the cold and darkness before the dawn, and had toilsomely made their long routes at the cost of an exposure and fatigue that stay-at-home humanity could scarcely realize. They were schoolboys, almost without exception from comfortable homes. They left cozy beds and sheltered rooms to brave the storm that had stopped all traffic; but there seems to have been no question of being excused, in the minds of any of them, for the newspaper office reported not one absent.

The incident is no mean commentary on the American boy—his courage, reliability, and fidelity to obligation.

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THE FIELD.

"The World is my Country; to do good is my Religion."

In May.

The world was dead, the snows had lain
Upon her in her quiet rest,
The frost in dainty filagree
Had wrought its marvels on her breast.

The streams were hushed, the forests bare,
The land ice-locked, the flowers all fled,
And to our faithless hearts the birds
Now singing o'er us all were dead.

Behold the resurrection morn!
Behold the greenness of the hills;
Hear through the odor-laden air
The rushing of a thousand rills.

See how the verdurous marshes gleam,
Where cowslips crowd for standing room;
How thick-set buds on apple trees
Are hasting to break out in bloom.

The prairies glow in green and gold,
The woods are soft with springing moss,
High in the gardens lilac plumes
Their regal heads in triumph toss.

Deep in the wood the violet hides,
The orchids by the roadside gleam,
Dashing their snowy spray in waves
Where youths and maidens sit and dream.

The birds return to chide our doubt,
And sing anew each old-time song;
No voice from all the chorus lost,
The notes ring out, full, clear and strong.

Ineffable the joy, the thrill,
That lingers on the morning air;
Constant and keen the full delight
Of waking earth and sea and air.

How can we ever doubt again
That life from death will ever spring,
When from dead earth the rising sun
Such affluence of life can bring?

HATTIE TYNG GRISWOLD.

Foreign Notes.

AUGUSTE SABATIER.—French protestantism is in mourning for its most distinguished representative, Auguste Sabatier, dean of the theological faculty of Paris. The French papers have referred sympathetically from time to time to his poor health necessitating the abandonment of certain plans for work and travel. Yet none the less it was with a sort of shock that in the pages of *Le Protestant*, where reports of his utterances have so often interested me, I came suddenly upon

the notice of his death and burial. Born in Vallon (ardeche), a region rich in Huguenot associations, he was brought up in the strictest orthodoxy. He studied at Montauban and in Germany and after some pastoral service was appointed in 1868 professor of theology in the protestant faculty of Strasburg. When, two years later, the disastrous ending of the Franco-German war restored that old protestant stronghold (which as a free imperial city was one of the signers of the memorable "Protest" of 1529) to its place in the German empire, Sabatier was irreconcilable. With an ambulance service organized by himself, and notwithstanding shattered health, he followed the Army of the Loire through all dangers and vicissitudes. Refusing to retain his university position under German administration, he subsequently devoted himself to lecturing for the purpose of keeping alive the French language and spirit in the conquered territory, until an order of expulsion obliged him to take refuge in Paris. There he soon set himself to the at first seemingly hopeless task of reassembling and reorganizing the Strasburg faculty in that city, opening his own house meanwhile to a limited number of students. With the assistance of the three politicians and patriots, Gambetta, Jules Ferry and Waddington, his efforts were at last successful. The Strasburg faculty, half Lutheran, half Reformed, was reorganized in Paris, and after an interval of seven years he resumed the chair which he filled with so much distinction to the end of his life. Of his theological writings "The Apostle Paul" and the "Outline of a Philosophy of Religion" are the most important. Of the latter *Le Protestant* says: "It is the only work of French theology in our day which has been read and enjoyed outside the limited circle of protestant theologians. The laity who think, the university and scholarly world, even the Catholic clergy, in its most religious members, have found in it something like a revelation, have seen new horizons open before them, a whole religious world of which they had scarcely a suspicion. The effect was great and will be lasting." The second volume of this work, which Sabatier is said to have finished before his final breakdown, may be regarded as his final religious and theological legacy, and when given to the public will doubtless but intensify the impression made by the first.

While it was as the wise, sympathetic and liberal leader of French protestantism that his greatest work was done, and that he will be most sorely missed, Sabatier attained eminent distinction in other fields. His weekly letters to the *Journal de Geneve* and his articles in *Le Temps* had for years commanded attention by their able treatment of a wide range of themes. He held important appointments under the Ministry of Public Instruction, the University of Paris and the School of Higher Studies. By his own request his remains were taken to his native place for burial. In addition to religious services in the church of *l'Oratoire*, brief civil services were held at the railroad station before the departure of the train bearing his body. Mr. Adrien Hebrard as representative of the *Temps*, Rector Greard in the name of the Ministry and the University of Paris, Mr. A. Reville from the School of Higher Studies, and Mr. Lelievre on behalf of the theological students, voiced in simple but touching fashion the universal sense of loss..

A Photographic Museum.—A society has been recently organized in Geneva for the purpose of founding and administering a Museum of Photographic Records. Active members pay an annual fee amounting to $1 or a life membership fee of $25. The society will collect negatives as well as prints. *Le Signal* gives the following statement of the ground the collection proposes to cover: (1) Portraits of all intellectual Swiss notabilities, from the early daguerreotypes down to present day productions; (2) photographs of Swiss cities, showing their transformations during the last sixty years; (3) photographs of objects of art ancient and modern, interiors of churches, castles, dwellings, pictures, medals, bibelots, etc.; (4) photographs of political events, revolutions, strikes, processions, public festivities, town meetings, not omitting meteorological phenomena, such as droughts, floods, inundations, cyclones, movements of glaciers, etc.; finally, photographs of plants and animals, living or extinct. There is evidently a field here for a very interesting national collection. M. E. H.

Chicago.—Lincoln Park Congregational Church recently celebrated its thirty-fourth anniversary and the tenth anniversary of the settlement of the present pastor, Rev. David Beaton. During the life of this church, according to the historical sketch of Mr. Beaton, it has moved three times in order to keep centrally located in its parish. The minister recognized this as the serious problem of city churches. The church followed its people perhaps, but it left in its wake miles of humanity living in apartment houses, not in the "submerged district" either. Do people in apartment houses need churches? Are they available material for Protestant churches and prevailing methods?

A Colorado Experiment.—Mr. Melendy, whose academic study of the saloon problem in certain districts of Chicago has excited such wide attention, as has been given to his report of it in the *Atlantic Monthly* and the *Social Science Quarterly*, has profited by his own experience and as missionary in a mining town farther out in Colorado, is grappling with the problem in a heroic and independent manner. This is a part of his appeal as published in *The Commons*, the organ of Graham Taylor's work in Chicago:

"The young man of the camp spends the hours of the day within the bowels of the earth. After his evening meal, he leaves his small, usually very unattractive, boarding-house, and joins his fellows in the one center of their social life, the saloon. The 'hail-fellowship-well-met' is there. 'Clubhouses,' for such the saloons really are, are the one bright feature of his day.

"Our plan is to provide a clubhouse which shall be the center of a wholesome, uplifting social life. Enclosed is the plan of the building which we had hoped to enter by January 1, 1901. The ground floor will serve both for a gymnasium and an auditorium. It will be the best ventilated and largest auditorium in our community. The second floor, as the diagram indicates, will contain a reading, billiard and pool room, bath rooms and a general club room. There is no public library in our community, either Sunday-school, public school or town library.

"These rooms must needs be cheery and attractive to become an effectual substitute for the social function of the saloon. Not only is there a club room in which may may play pool and billiards, a game room for the boys, a reading room in which the more intellectually inclined may find mental recreation, but every effort will be made to occupy their time profitably."

FREDERICK STARRS' LECTURES.

Professor Frederick Starr, of the University of Chicago, gave a delightful lecture to a good audience at All Souls Church last Sunday night on "The Indians of South America." Mr. Starr's vivid interpretation of these Indians, to which he has given much study, was delightfully aided by the lantern slides made from negatives taken by his own party. It was high Sunday evening uses of a church auditorium and we hope that many of our ministerial readers will make note of the fact.

Books Received.

The Macmillan Co., New York.—Domestic Service. By Lucy Maynard Salmon; $2. Voysey; by R. O. Prowse; $1.50. Politics and The Moral Law, by Gustav Ruemelin; translated from the German by Rudolf Tombs, Jr., Ph. D., Columbia University; edited, with an introduction and notes by Frederick W. Holls, D. C. L., $0.75. The Evolution of Immortality, by S. D. McConnell, D. D., D. C. L., $1.25. The Writings of King Alfred, d. 901; by Frederic Harrison, M. A.; $0.25.

Houghton, Mifflin Co., Boston and New York.—Poems by William Vaughn Moody; $1.25.

James H. West, 79 Milk St., Boston, Mass.—The Wit and Wisdom of Jesus; by George Wright-Buckley; $1.

HEATH'S HOME AND SCHOOL CLASSICS:

	Paper.	Cloth.
Crib and Fly	.10	.20
Edgeworth's Waste Not, Want Not	.10	.20
Ingelow's Three Fairy Stories	.10	.20
Martineau's The Crofton Boys, I	.10	.30
Martineau's The Crofton Boys, II	.10	.30
Motley's Siege of Leyden	.10	.20
Muloch's Little Lame Prince, I	.10	.30
Muloch's Little Lame Prince, II	.10	.30
Nursery Rhymes, I	.10	.30
Nursery Rhymes, II	.10	.30
Segur's Story of a Donkey	.10	.20
Shakespeare's Comedy of Errors	.15	.25
Shakspeare's The Winter's Tale	.15	.25
Tales from Munchausen	.10	.20

Tears.

Is it raining, little flower?
Be glad of rain;
Too much sun would wither thee,
'Twill shine again;
The clouds are very black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

—*The Palace of the King.*

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week*. Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week*. Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week*. Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week*. Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons*. Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays*. Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week. $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

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AN ILLUSTRATED BOOK, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the CHICAGO & NORTH-WESTERN R'Y. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only $50.00 for the round trip from Chicago, with corresponding rates from other points. Copy of this book may be had free upon application to W. B. KNISKERN, 22 Fifth Ave., Chicago, Ill.

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